

*I don't have enough* **FAITH**  
*to be an* **ATHEIST**

with Dr. Frank Turek **PODCAST**

## More Hidden Themes in the Bible with Dr. Chip Bennett

(July 9, 2021)

Have you noticed that scripture is actually a tapestry? That when you really get into it, you can see patterns and themes that might not really be perceptible to the naked eye. But when you really dive in, you can see that scripture has a divine mind behind it. And two weeks ago, we had Pastor Chip Bennett, who is also a professor at Knox Seminary, enlighten us as to some of what we call, hidden themes in the Bible. That was just the appetizer. Today, we're going to go into it in more depth. It's always great to have my friend, Chip Bennett on. As I said, He is the pastor of Grace Community Church in Sarasota, Florida. There are two campuses down there. And also, a professor at Knox Theological Seminary. And we've had such great response to the first show we did two weeks ago, we wanted to have Chip back on. So, Chip, how are you?

### **Chip:**

Man, I'm doing great, Frank. I just appreciate, so much, you allowing me to be on your program. You are, in my opinion, you're just one of the greatest apologists of our generation and it's an honor and a privilege to be here. And I'm glad that response last time was so good. Let's get after it again.

### **Frank:**

Well, thanks, brother. And I just enjoy hearing you talk about these themes because, the more you study the Bible, and the more you're educated by people who have looked into it more deeply than you have, you realize there's something else going on here. It's not just a story, or a series of stories strung together. They are actually interrelated. So, I want to go back to...we touched on it briefly last time, Chip...but I want to start with this question. We talk more about hermeneutics. And for those of you that haven't heard that term before, it basically means how we interpret a text. And so, can you tell us a little bit more about this literary hermeneutic? Because as you know, Chip, in America we're just taught to just take everything at straight-forward face value, and not always look for these literary themes behind the text or within the text. What is a literary hermeneutic? What is the thematic approach to reading the Bible?

### **Chip:**

Sure, that's a great question. And I think that, you know, part of the reason to talk about this, Frank, is that in some of the comments that we did on the first one that we did, I noticed some people were asking questions: Does this really fit? How does this work? And I think this is a great way to start this off again. So, when I did my dissertation, I did it on the literary

**CROSS  
EXAMINED  
ORG**



*I don't have enough* **FAITH**  
*to be an* **ATHEIST**

with Dr. Frank Turek **PODCAST**

hermeneutic, what I call the Apostolic framework of reading scripture. And I noticed, historically, that there were two camps in early, early, early Christianity. This is before, you know, Constantine or anything like that, in the earliest forms of Christianity. You had a group of people that were in Antioch and a group of people that were in Alexandria. And the Alexandrian Hermeneutic, was different than the Antioch Hermeneutic. And the Antioch Hermeneutic actually won the day. And today we see it more in seminaries, what we call the historical grammatical. It comes out of irrationalism. It comes out of the Enlightenment. It comes out of just face value and here's what it is.

But one of the issues that you run into in Scripture...and this is where this all sort of starts to come forward when we talk about a literary hermeneutic, or we talk about that thematic approach to reading scripture...is that the New Testament itself, in so many passages, does things that commentators don't know what to do with, Frank. They say, well, they did that, but I don't know what we can do with that. We just got to let it lay on face value. For instance, I think anybody who talked about Jonah, and him being swallowed by a great fish, or by a whale, whatever you take, and if you said that's emblematic of Jesus's death, burial and resurrection, most people would push back on that and say, you're reading into the text. You're shoehorning that in. But Jesus used that as an illustration.

Not only that, but in Galatians, where you have, you know, Paul is defending the fundamental aspect of justification by faith. I mean, it couldn't be any clearer that he's trying to make sure that these Judaizers that have come in and tried to sway the understanding of early Christianity, in the central argument of his magnum opus of justification by faith, he talks in chapter four about Hagar and Sarah, and Sinai in Jerusalem. Like, nobody would have said, if we're going to hinge justification by faith on Sarah and Hagar and Sinai in Jerusalem, anybody in today's world that's been trained in most seminaries would say, no way, that doesn't make any sense. But that's what Paul did. You see, in John 8:56, Jesus makes a statement, that Abraham looked forward to Jesus's day. How does that work? Does Abraham know about Jesus? Did Abraham know something about Jesus? Like, how does that work?

You also get, in John 12, a really incredible passage where Jesus is talking about...and John is using his language and he's quoting Jesus...he goes back to Isaiah six where, you know, King Hezekiah has died and Isaiah the prophet sees the Lord high and lifted up and the train of his robe fills the whole temple with his glory. And what's interesting is, is that we're told in John 12 that Isaiah saw Jesus. Okay, so how does that work? How does that work at all? Then you get Hebrews 11:26. You have Moses, this is before he's ever written scripture, because he's in Egypt still. It says, he gladly took the reproach of Christ, rather than, you know, enjoying the

**CROSS  
EXAMINED  
ORG**



*I don't have enough* **FAITH**  
*to be an* **ATHEIST**

with Dr. Frank Turek **PODCAST**

riches of Egypt. How did he know about Jesus? How does that work? How are the New Testament authors saying these things? You have Jesus, he teaches about, in John five, it says everything in the Old Testaments about himself. You have other passages where Jesus, you know, Luke 24, where he talks about himself for a long trip. You know, Luke 24, on the way to Emmaus. Then you have First Corinthians 10 where it says, the Rock that followed the children of Israel was Jesus.

So, you have all of these passages of Scripture in the New Testament. It's not just like one. They're strung throughout the whole New Testament. And you start to have to ask the question: How did these early Christians, how did they read the Old Testament? How were they looking at it? And we start to infer from reading them that they had a different lens than we do today, in the way they read the Old Testament. And here's, for me, one of the biggest points that I remember in my academic career was...you probably have seen this here, because if you've studied Greek, it's a textual commentary by Bruce Metzger. Well, in Jude, and many of your listeners may not know this particular passage, but I'm going to read out of Metzger's textual commentary here.

**Frank:**

By the way, while you're looking for that, Chip, let me say one thing. Bruce Metzger was one of the top textual scholars of the last century. In fact, he taught Bart Ehrman at Princeton University. And as, you know, Bart went the other way. Bart became skeptical, whereas Metzger was a true believer right up to his death. Anyway, go ahead.

**Chip:**

That's right. So, Metzger...this is incredible, Frank. This is coming from Metzger. So, in verse five of Jude. Jude doesn't have a chapter, it's just verses.

**Frank:**

Right.

**Chip:**

Most translations say, the Lord delivered the children of Israel out of Egypt. Okay. If you read the ESV, it says that Jesus led the children of Israel out of Egypt. There's a variant here. Listen to what Metzger says. He says, "critical principles seem to require the adoption of Jesus, which admittedly, is the best attested reading among Greek inversional witnesses". But he chooses not to use Jesus in his book, because his paradigm will not allow him to see Jesus in those Old Testament texts. But yet, he tells you his own critical methods necessitate the use of Jesus. And

**CROSS  
EXAMINED  
ORG**



*I don't have enough* **FAITH**  
*to be an* **ATHEIST**

with Dr. Frank Turek **PODCAST**

so, I've spent my pastoral career and most of my academic career as a professor trying to get people to understand there is so much more in depth here when we're reading the Old Testament than we sometimes see. And I want people not to think that we're trying to shoehorn something in or we're trying to use some sort of typology that doesn't work. But I think there is a rediscovering of how to read Scripture. And I think when we understand the rediscovery of Scripture, we read it that way, I think it becomes far more powerful. And I'm convinced that scripture talks about the gospel in every single passage in the Old Testament.

**Frank:**

We're talking to Dr. Chip Bennett. He is the pastor of Grace Community Church, Sarasota, Florida. Also, a professor at Knox Theological Seminary. And he has some great insights on literary themes in the Bible that we are calling, hidden themes in the Bible, because most of us in America don't know about them. A lot more after the break. You're listening to I Don't Have Enough Faith to Be an Atheist with Frank Turek. Back in two.

If you're low on the FM dial looking for National Public Radio go no further. We're actually going to tell you the truth here. That's our intent anyway. You're listening to I Don't Have Enough Faith to Be an Atheist with Frank Turek on the American Family Radio Network. You're never going to hear this on NPR. We're talking to my friend, Dr. Chip Bennett, who is the pastor of Grace Community Church in Sarasota, Florida. And we're talking about hidden themes in the Bible. And just before the break, we were talking about what Chip is calling a literary hermeneutic to Scripture, looking for these literary devices and these literary themes, which show us that there's a lot more to the scripture than just using the historical grammatical method of trying to discover what the scripture says. But Chip, I have to ask you this clarifying question: If you're going to say that we have to use a literary hermeneutic to interpret the scriptures, does that in some way nullify the historical grammatical method of interpretation?

**Chip:**

No, it does not. I would say that they both supplement one another. I think you have to know background, you have to know culture, you have to know syntax, you have to know all those things that the historical grammatical hermeneutic has helped us with, and I'm an advocate for that type of study of Scripture. But I think that we also need to have a literary hermeneutic to supplement that, because I don't think that the gospel, which in my definition, is the suffering that then leads to glory. I think all the Old Testament stories are embedded with what I call a gospel MRI, whether it's Joseph that, you know, gets put down into the earth with the bread maker in the cup bear and then he's raised back up to the right hand of Pharaoh, all of those are emblematic of the gospel. And isn't it interesting that Joseph is in the ground with the

**CROSS  
EXAMINED  
ORG**



*I don't have enough* **FAITH**  
*to be an* **ATHEIST**

with Dr. Frank Turek **PODCAST**

bread maker...bread...and the cup bear...wine? I mean, like, these stories are just, they're there.

And so, what I would say is that everybody needs to know the background of Revelation, they need to know the background of Corinth, they need to know that it was on the Peloponnese, they need to know how it was a transient place to understand what Paul is saying. But, to supplement that, we also need to be aware that those Old Testament stories are being retold in the New Testament as well and these literary themes are so important to getting the full expanse of the counsel of God. I'm definitely not against the historical, grammatical hermeneutic. I think it's great and I think the church has benefited from it. But I do think regaining, being able to have our eyes open to see Jesus in different ways, and especially the gospel in the Old Testament, I think is absolutely imperative for the church to rediscover the message that we have.

And you know, Frank, we have the channel, Reaching the Next Generation, and what's on my heart is to reach that next generation. And I find that the thematic poetry and story that is inner woven throughout the entire text of Scripture really speaks to this next generation. It sort of arrests their hearts, sort of like the disciples where it says, didn't our hearts burn inside? I find when I talk to younger people and tell them these grand stories and grand themes, they go, wow, this is absolutely incredible. Doesn't take away from the historical, grammatical hermeneutic, it just supplements it, and in my opinion, makes it even more beautiful when we read Scripture.

**Frank:**

Before we get to another grand theme found in Scripture, Chip, let me ask you this about Abraham, because Paul does say, I think it is in Galatians, that the gospel was preached to Abraham. He says that in Galatians, or Romans, or both, right. In what sense do you think the gospel was preached to Abraham? What do you think Abraham knew about the gospel? How much content knowledge did he have?

**Chip:**

Okay, again, my opinion, and it's an informed opinion, I think that the Old Testament patriarchs understood far more about Jesus than we have any idea. I think that Abraham, it says, you know, he looked forward to my day, Jesus said that. I think Abraham knew about the gospel, I think he knew about the suffering and the glory of the Christ. In fact, I think so much about that...this weekend, I'm actually preaching out of the story of David and Goliath. And one of the things that I'm going to tie in at the end of the story, and people miss it, it says that David took

**CROSS  
EXAMINED  
ORG**



*I don't have enough* **FAITH**  
*to be an* **ATHEIST**

with Dr. Frank Turek **PODCAST**

the head of Goliath to Jerusalem. Now, Jerusalem was not a city at that time. It was a Jebusite fortress. It later became Jerusalem.

**Frank:**  
Right.

**Chip:**  
But he takes the head of Goliath to Jerusalem, obviously outside of the walls of the Jebusite fortress, and he either buried it or he put it on a stake. We don't know what he would have done per se. But what's interesting is that, when Jesus is crucified, Frank, we're told that he was taken to Golgotha, the place of the skull. Okay, Golgotha is a combination of Goliath of Gath, and the place of the skull would be where the head...in my mind, David knew putting that head where he put it was where every giant would be defeated once and for all, in the future, when Jesus came, I think they knew a lot more about the gospel and about Jesus than we give them any credit for.

**Frank:**  
Hmm. Let's talk about a grand theme found in Scripture. You talk about the City of God versus the city of man. Augustine talked about that, off course...

**Chip:**  
Yes.

**Frank:**  
...in a famous work. What is that about? What is the grand theme here?

**Chip:**  
Okay, well, it's a long theme and I hope we can take some time to do it all.

**Frank:**  
Yeah. Go ahead because we got time in this segment.

**Chip:**  
...because I think this is really a theme. So, when Cain kills Abel in the Genesis account: What is the first thing...do you remember what it is...that Cain does? He goes and founds a city. That's not just throw away speech. That's really important in the Genesis narrative. This guy who did not do what God wanted...and I could go into the Genesis four account more in detail. I think

**CROSS  
EXAMINED  
ORG**



*I don't have enough* **FAITH**  
*to be an* **ATHEIST**

with Dr. Frank Turek **PODCAST**

Cain thought he was going to be...and I think Adam and Eve did too...I think they thought Cain was going to be the seed that was promised to the woman. And the reason he offered up the ground is because he thought he was going to take away the cursing of the ground. A whole other story for another time. But when Cain's sacrifice was not taken by God, and he kills Abel, he goes and founds a city. That becomes integral to understanding Genesis 1-11, where we keep moving East of Eden...that's not a throwaway phrase...you're moving further away from God. And every time you move away, we're finding other cities, up to the point of chapter 11, where we have Babel, which is this grand city that is building all the way up to heaven, where God has to come in and disrupt what's going on to start off chapter 12.

And what happens in chapter 12? Well, in chapter 12, Abraham is specifically asked to leave his country, his people, his city. That then develops the grand theme, or one of the grand themes of Scripture is: Are we going to build our own cities, where we have to defend them, we have to segregate, we have to build things to keep people out, we have to do all this stuff, or are we going to follow God as pilgrims and sojourners in this world looking for another city? And what happens is, as you go through Scripture, you see these themes, especially in the Psalms, talking about the City of God and the city of man. Psalm 46. Psalm 48. Super, super detailed Psalms. And I'll come back to those in a second.

But we get into chapter 11 of Hebrews and what are we told? We're told that Abraham was looking for another city whose builder and maker was God. And this is the story of the struggle of: Are we pilgrims and sojourners, as believers, or are we people that dig into this world and we take on the things of this world? And if you got your city, you really can't love your enemies, because, you know, they could kill you. But Jesus says, love your enemies and it creates this real friction, where Paul says in Philippians three, that we're citizens of heaven. And so, this Biblical theme goes all the way into revelation where, finally, the heavenly city is coming down into this world. And so, this grand theme sets up this real tension in you and me, as followers of Jesus, and anybody who's a follower of Jesus: Are we going to be people who found cities here, based on worldly principles, based on worldly ideas, or are we citizens of another city, and the way we live doesn't look anything like the cities of this world? And that puts us at odds with the cities of this world, which is why Christians who follow Jesus will ultimately be persecuted.

And you see this in the language of the New Testament, that we're pilgrims and strangers, exiles walking on this sojourning journey from here to where we're going, which is the heavenly city. And what's beautiful is, in the Psalms, Psalm 46 and Psalm 48, both talk about the City of God. And the way it's talked about is great. And one of the Psalms it talks about walking around the citadels, walking around the foundation of the city. In the Old Testament, when you would

**CROSS  
EXAMINED  
ORG**



*I don't have enough* **FAITH**  
*to be an* **ATHEIST**

with Dr. Frank Turek **PODCAST**

walk around a city like Jericho...they walked around Jericho, God had them walk around at seven times...why did he do that? Because when you walked around a city you were looking for the structural imperfections on how you would take the city. That was what you did from a military standpoint. God let them know, the children of Israel, when they walked around Jericho, there was no way they could take the city. It was impossible. And he wanted to remind them of that, that he was going to be the one that that took the city down.

Well, in Psalm 48 we're told to measure the city of heaven and we're told to look at it. And the point being, you can't take that city, that city has to be given. And so, there's this beautiful...in Psalm 46, it talks about: what happens if the world goes back to the primordial chaos of the water covering all of the world? And it talks about the City of God, where the sea is beautiful and where there is no fear and no more issues. And it's contrasting the turmoil of this world with what is to come. And that grand theme is still representative of the gospel, which is, that the sufferings of this time are not worthy to be compared with the glory that's going to be revealed. And that's the Christian hope. The Christian hope that we have is that this world is never going to be...was it CS Lewis, I think, said that, if I find in this world that nothing makes me happy, it means that I was created for another world. I think the theme of the City of God, which runs through all of Scripture, and it's a grand theme, really sets up...

And it's interesting, in Genesis four, it talks about the instruments that Cain had in his city. Those instruments, and it talks about musical instruments as well, and tools, those instruments and tools will be, later on, seen when they build the tabernacle. And what the writer is showing us is that, even though he's got the tools in his city, he doesn't have God in his city. And it raises that question: What does it mean for you and me, as followers of Jesus, to live in this world and to be citizens of that heavenly city? And that really is a theme that runs through all of Scripture. And I think it's great, because it really, it makes you and me have to ask the question every single day: Am I living for this world or am I living for the city that's to come. And I think all of the imagery of picking up your cross, loving not the world, all of those things are under the rubric of the City of God versus the city of man. And you see it at the beginning, and you see it at the end, the heavenly city coming down. And I think that that really forces us to reevaluate what it looks like to really be a follower of Jesus.

**Frank:**

And Paul says, in Second Corinthians chapter four, great passage on suffering, he says, "17 For our light and momentary troubles are achieving for us an eternal glory that far outweighs them all. 18 So we fix our eyes not on what is seen, but on what is unseen, since what is seen is temporary, but what is unseen is eternal." The Eternal City of God, that's where we're heading.

**CROSS  
EXAMINED  
ORG**



*I don't have enough* **FAITH**  
*to be an* **ATHEIST**

with Dr. Frank Turek **PODCAST**

And we're gonna have a lot more with Dr. Chip Bennett right after the break. You're listening to I Don't Have Enough Faith to Be an Atheist with Frank Turek. We're talking about hidden themes in the Bible. This is an amazing document. We're back in two minutes. Don't go anywhere.

If you're up in the Great White North, Anchorage, Alaska, Lord willing, I'll be there on July 25. Sunday, July 25, I'll be speaking at Anchorage Baptist Temple. Third time I've been there. What a great church up there. Now that my son and daughter-in-law are stationed up there in the Air Force, I'm looking forward to going up there and seeing them, and also going to Anchorage Baptist Temple. So, check our website for that. Check on events, you'll see it there. July 25.

Back to my friend, Dr. Chip Bennett. We're talking about hidden themes in the Bible. We were talking about a literary hermeneutic, prior to this break, and we got into a grand theme in the scripture about: We're really heading toward the City of God. Chip, can you give us a passage whereby we might be able to use this literary hermeneutic to detect something we may not have seen before?

**Chip:**

Sure, sure. And I always say it this way, Frank. If you've ever had a nice sheet of paper that you hold up to the light, there's a watermark in that sheet of paper. And all the stories, I'm convinced, have a watermark in them. It just takes a little bit of time to see them. So, one of the beautiful passages, and it's one most people are familiar with, but when you read it and then you make a comment, people go, oh my gosh. It's Acts 12. So, Herod has laid violent hands on those who belong to the church, in verse one. He killed James, the brother of John, with the sword. And when he saw it had pleased the Jews, he arrested Peter. So, we know that Peter's in prison.

Listen to what it says here. This was during the Days of Unleavened Bread. He didn't have to say that. Why did he say that? Why did he talk about it being Passover time? He also says, when he seized him, he put him in prison, delivering him over to four squads of soldiers. You start asking yourself: Was there a Passover event where someone was put into the ground...because that's where prison was in the first century...that was watched by four squads of soldiers? So, while he's there, the church is praying. It says, now, when Herod was going to bring him out, Peter was sleeping. So, imagine, if you can imagine, hanging your head sleeping, between what? Two soldiers bound with two chains.

**CROSS  
EXAMINED  
ORG**



*I don't have enough* **FAITH**  
*to be an* **ATHEIST**

with Dr. Frank Turek **PODCAST**

So, I want you to hang your head down and I want you to put your arms out on both sides and hang your head as you're bound between two soldiers during Passover, with four squadrons of soldiers watching over you. Then it says, an angel of the Lord stood next to him, light came into the cell, he struck Peter on the side. Does that sound familiar at all?

**Frank:**

Sure.

**Chip:**

...on the side, woke him up, and it does not say in the Greek text, get up. The Greek text says, rise. Again, this is a literary thing where grammarians will say, oh, that means get up. But the literal word is rise, okay. So, he rises. The chains fall off his hands. Then he goes out...and it's interesting. It says, when he went to the house of Mary...just follow this. He went to the house to Mary, the mother of John. Many were gathered there, and they were praying. And when he knocked, a servant girl named Rhoda came, she recognized his voice, and she ran back. And what did they say? You're out of your mind. But she kept saying, no, no, no, this is Peter. Finally, they let him in. And he says to them, he says, tell these things to James and the brothers. And then he departs the place.

What you have here in this text is a retelling of Jesus's death, burial, and resurrection, that is happening in the life of Peter, which obviously, will happen in all of our lives as we follow Jesus. We'll follow certain things. But the side piercing that he takes on, the fact that he's hung his head in sleep between two soldiers, you can see the imagery here. The rise. And so, these stories, if we back up a little bit, what we start to see is, they're telling us another story. And the historical grammatical hermeneutic people have noticed that in the book of Luke and Acts...which is a diptych, written by Luke, both of them are written together...that the stories in the first part of Acts, where Peter does the healings, Paul does the same healings in the second part of Acts. Like, they've noticed that now, that these are together. They're literary themes.

We also see that Jesus, what he did, is being done to Paul, in Acts. For instance, Jesus goes in Luke 4, to the synagogue, and he tells them, it's the year of jubilee, and everybody's excited. Then they decide they're not excited, and then they decide they want to kill him, and they take him up to the Mount of Precipice to throw him off and he walks through the crowd. What happens when Paul speaks for the first time? He goes to a synagogue. What happens? They like it. Then what happens? They don't like it. And then what do they do? They want to get rid of him. And what happens? He walks through the crowd, just like Jesus, and gets away. So, these themes, they're there, but we're not trained to see them. But when you start adopting, which I

**CROSS  
EXAMINED  
ORG**



*I don't have enough* **FAITH**  
*to be an* **ATHEIST**

with Dr. Frank Turek **PODCAST**

do, is that there's no surplus words in Scripture at all. I mean, I am as into the Bible as the Word of God as anybody you will ever meet in your entire life. It is God breathed. And when you start taking these words, and you start going: Hold on, why did he say that? Why did he say unleavened bread? Why did he say four squads of soldiers? Why did he tell us he was struck in the side? Why did he tell us they didn't believe it was him? When you start reading the passages of Scripture that way, what happens is, you start seeing stories that are inside of the story. And that's when, all of a sudden, things start to really come to life.

In the first program...and I do hope some people who are maybe watching this one and didn't see the first program will go back and hear some of those things that I went through that show you there are stories inside of stories. And they're all through the New Testament and they're there to be found. And I think the apostles, and I think that the early Christians, they knew these stories and they were able to see these stories and really, in all sincerity Frank, what it is, it's a Judaic way of writing. When the Jewish people wrote it was an aural tradition where you had to learn the stories and you memorized them, you know, through hearing these stories. They told them over and over and over and over again. And what they would do is, they would build up on a story that you already knew and then they would write the next story, Not that it was not historically correct, not that it wasn't exactly what happened, but they would write it in a way that would remind you of the story that you had read before, so that it had more of an impact on the situation. And then these literary themes are there.

I think it's Judges 16 that starts off the story of Samson. It talks about his eyes. He saw. He saw. If you read the Hebrew, the writer couldn't be talking about using his eyes, but everything he was seeing was not godly. So, what happened to his eyes at the end of the story, they were taken out because Samson had not walked in the way that God had wanted him to walk. Although God's sovereign, he still did in Samson what he said he was going to do, but Samson chose to violate most of God's things. But these words are so important, and these themes, that we catch them because when we do that, these books or passages, pericopes, all these things start to really take on more of a more weighty of a reading. So, hopefully you can see in Acts 12, I don't think that's shoe-horning anything. I think Luke knows exactly what he's doing. He used those words very specifically to remind us of something.

**Frank:**

We're talking to Dr. Chip Bennett, and his church is Grace Community Church in Sarasota, Florida. He's also a professor at Knox Seminary. And Chip, let me play devil's advocate here, literally, okay, because this would be absolutely a very skeptical question.

**CROSS  
EXAMINED  
ORG**



*I don't have enough* **FAITH**  
*to be an* **ATHEIST**

with Dr. Frank Turek **PODCAST**

**Chip:**

Absolutely.

**Frank:**

Let's just take Acts 12, which you just went over. And I've never seen that before. That's a phenomenal way of looking at that passage, that it seems to be also, sort of, layered over the story of the crucifixion and resurrection of Jesus. What would you say to a skeptic who said, oh, it's just all so contrived, Chip? I mean, how do we even know either these two stories happened? If they're layering all this together how can we be sure they just haven't made it all up?

**Chip:**

Okay, well, I think the first thing you do is, you go back to what I think most of us do when we're talking to people who are skeptics. You got to go back to the resurrection. Did Jesus rise from the dead or did he not rise from the dead? And once that question is answered, then everything else makes sense. Because if Jesus rose from the dead, it's not hard to believe that other things could be there. If you don't believe Jesus rose from the dead, then you're never going to see the Bible is the Word of God to begin with. You're never going to see any of these things. I think, fundamentally, it comes down to the very early Pauline statement in First Corinthians 15. If Jesus didn't rise from the dead, then our faith is in vain. So, I think you got to start there.

I think there's ample proof that Jesus rose from the dead. I think, in fact, it's the most plausible argument when you look at what we have, from a factual standpoint, that Jesus rose from the dead. Now, on top of that, he rose from the dead, so we believe Christianity is true. Now what we have to do is we go well, we've got this this book that God has spoken to us, how do we best read it? And I think that we got to take the facts that are in front of us and start asking the question: How did people write in the first century? How did the ancients write? What type of literature did they employ? And we know for a fact...we have Plato, we have Aristotle, we have these writings. The theater was huge in the first century, comedy and tragedy. They knew all of these thematic things, because there were theaters everywhere. People were inundated with the theater. And so, you start asking the question: How would the ancients write? How would they communicate a story?

And we know how the ancients wrote. And now that we know how the ancients wrote, what we do is we start seeing that the Gospels and the epistles were written in very similar vein to the way some of these ancient people wrote. And once you understand that you realize how

**CROSS  
EXAMINED  
ORG**



*I don't have enough* **FAITH**  
*to be an* **ATHEIST**

with Dr. Frank Turek **PODCAST**

this thing caught fire. They weren't taking something that nobody knew, they were writing in ways, and employing literary techniques that people understood. You go back to Plato. Plato starts his great book, *The Republic*, he starts with the Myth of Gyges, he ends with the Myth of Gyges. That's intentional. He knew what he was doing. And in the very center of the book, you have the philosopher King.

You see that all throughout the New Testament where they start...the book of Acts. What is he doing? He's talking about the kingdom of God, chapter one. How does it end? Paul's talking about the kingdom of God. How does Luke start? Zechariah praying in the temple. How does he end? The disciples praying in the temple. You start going through all these books and you start realizing, hey, they're just writing like the ancients wrote, but what's beautiful, are the themes that, in my opinion, seem to be even beyond me being able to write something down, or these people being able to write something down. There's themes that there's no way any just human could put that together. There is definitely some divine work going on here that's catching stuff. And I think all that needs to happen is we just have to open up our eyes like, you know, when it says the scales fell off of Paul's eyes. You know, that needs to happen. In fact, the story of Paul, his conversion, is a retelling of the story of Naaman. Naaman was given letters to go to Jerusalem, okay, and what happens is he gets washed in the Jordan and in the leprosy comes off. Paul has letters going from Jerusalem to Damascus, and he ends up getting baptized in the waters of Damascus and the scales fall from his eyes. It's telling us now the gospel is going everywhere. It's not just in Jerusalem.

**Frank:**

More with Dr. Chip Bennett. You're listening to I Don't Have Enough Faith to Be an Atheist with me, Frank Turek, on the American Family Radio Network. We've got one more segment and we'll probably have to do another show after this because there's so much here. Isn't it amazing, ladies and gentlemen? We're back in two minutes. Don't go anywhere.

You're probably wondering, where can I hear more about this, or read more about this, or see more about this? You need to go to [ReachNextGen.com](http://ReachNextGen.com). And my guest, Dr. Chip Bennett, has put together this new website that will take you other places to get more information on these literary themes of the Bible. I want to say one thing before we go back to Chip and that is, do you notice that say, when you read Acts chapter 12, you're reading an historical account of what happened to Peter. And even if you don't know about the literary themes, you're still getting the truth and you can still understand Christianity without knowing these themes. But isn't it a whole lot richer, and a whole lot more fun, and a whole lot more convincing if you do know the literary themes that are behind the historical events going on? I think so. And that's

**CROSS  
EXAMINED  
ORG**



*I don't have enough* **FAITH**  
*to be an* **ATHEIST**

with Dr. Frank Turek **PODCAST**

why my friend, Dr. Chip Bennett, is helping us understand this. Chip, I know people are gonna want to read more. They can go to [ReachNextGen.com](http://ReachNextGen.com) to read and see more but is there a book that people can actually get that they can learn more about this?

**Chip:**

Okay, yes. The answer that is twofold. One, we're in the process of getting a ton of this stuff more documented, and in ways that's more accessible, because we're starting to see people really want this. As of right now, there are books that you can look at, you know, topology books, and some other things. But probably the best is my Doctoral advisor, his name is Warren Gage, he's got a library on Logos mobile education. And he's also got books on amazon.com. If you type in Warren Gage, there are some literary books, but Warren and I both are working on some really incredible things that we're hoping to have out very shortly that I think are going to be just fantastic. And all I would say is, keep looking at [ReachNextGen.com](http://ReachNextGen.com). We've got all kinds of literary things coming out, we'll have more opportunities for people to get this information. But this is really a startup right now and, as with any startup, you don't know how people are going to respond. But people are responding in a massive way to this, and so, we know that we have something that people have a hunger for. We will get that out to them. But that's the best way.

**Frank:**

Good. Go to [ReachNextGen.com](http://ReachNextGen.com)...

**Chip:**

Yes. [ReachNextGen.com](http://ReachNextGen.com).

**Frank:**

And that'll, sort of, be the entryway to more information on this kind of material.

Chip: Hors d'oeuvres, right.

It's just the appetizer. That's what this podcast is. You're listening to I Don't Have Enough Faith to Be an Atheist with Frank Turek. My guest, Dr. Chip Bennett, Pastor of Grace Community Church, Sarasota, Florida. Also, a professor at Knox Theological Seminary. Chip, let's talk a little, we're not going to get through the whole thing, but let's just talk a little bit about the book of Revelation. What kind of themes are in there?

**CROSS  
EXAMINED  
ORG**



*I don't have enough* **FAITH**  
*to be an* **ATHEIST**

with Dr. Frank Turek **PODCAST**

**Chip:**

Okay, this is great. I think everybody will enjoy this. So, I want to give you an account here, very quickly, of Revelation, because most people have read the book. They don't know what the book is about. They're scared. They've got fear. But what they do know is they know that there's a whore. They've read that in the book, that there's a whore. They know that there's a city that crumbles, the walls come down. And they know that there are trumpets. Most people know those stories. They may know a little bit more. They may know about 1000 years, they may know about the mark of the beast, those types of things. But what I want to do is this. So, let's real quickly go through Revelation and then I'm going to tell you another story and I'm going to see if this resonates with you.

So, we start off the book of Revelation and Jesus appears to John, John falls at his feet as though dead and out of Jesus's mouth comes a sword. Now, it's obviously the Word of God. He tells John...and there's these letters that go to the churches that prepare them because they're not living exactly the way that they should. It's a call to holy living, all of the churches, the seven churches. Then we're told in the book, that there is a city that is walled up against God, and in that city there is a whore and part of her markings is a scarlet cord. And into that city, two witnesses are sent, and the city has the power of life and death over those two witnesses. They're killed. They're raised back. There are seven trumpets and then the last of the trumpets is seven more. And at the final trumpet of the seven trumpets of the seven trumpets it says that the walls of the city came down. And were told when the walls of the city came down, a voice was heard, come out from her, my people. And when they come out, we have a marriage supper of the Lamb, and then we have the new city of heaven coming down and a brief description of Revelation.

Now, let me take you back. Let me take you back to a story that goes back...in the Old Testament, most people don't know this, the first prophet in the Old Testament was Joshua. And that's when you go back to the Hebrew writings, the way they sorted out things, he was the first. Joshua is also the name of Jesus. And that's super important that we understand this. When you're reading Jesus's name in the Septuagint, you're reading Joshua. Joshua's name is Jesus. That's the name. So, let me tell you the story of Joshua starting in chapter five. Joshua meets the commander of the Lord's hosts, who has a sword drawn, and he falls at his feet as dead. The commander of the Lord's host, tells him to get his people prepared for holy war, to get right. And he tells him the things that need to be done.

He says, there's a city that's walled up. I need you to send two spies into the city. The two spies go into the city and who do they find? A whore who has the power of life and death over those

**CROSS  
EXAMINED  
ORG**



*I don't have enough* **FAITH**  
*to be an* **ATHEIST**

with Dr. Frank Turek **PODCAST**

two spies. But she doesn't kill them. She hides them underneath the roofing, which is emblematic of being buried. They then are released, and they go away. When the children of Israel calm and walk around that for seven days blowing the trumpets, on the seventh day of the seven trumpets, what happens? The walls fall. And when the walls come down, they cannot plunder the city until the whore, Rahab, and her family come out. Rahab, we're told in Joshua, marries Salmon. Salmon is in the righteous line of Judah. The whore of Jericho becomes a royal bride in the lineage of the Messiah.

The story of Revelation is a retelling, literarily, of the themes that you find in Joshua. Jesus is the greater Joshua. He's not Moses, who can take you up to the promised land. He is the Joshua that can truly take you into the promised land. In fact, Jesus is so great that he actually even takes Moses into the promised land, because on the Mount of Transfiguration, Moses and Elijah appear with Jesus on the mountain in the promised land. Moses, in Christ, made it into the promised land. And so, the story of Revelation, which is always a story that bewilders everybody, totally tracks with the story of Joshua. And there's no shoehorning there, it is a retelling of that story. And when I tell that to people, almost anybody who's ever read their Bible that knows the story of Joshua and knows the story of Revelation, it's like immediately they go, wow, that's just too many coincidences to just let it be dismissed.

And so, that becomes really important because here's the most important thing, no matter how you interpret Revelation, whether you're pre, post, amillennial, whatever you are, pan-trib, it will all pan out in the end. Regardless of that, and I definitely have my opinions on the book of Revelation, here's what I do know. That when Rahab heard the trumpets, she did not live in fear, she knew that her salvation was soon. When we read the book of Revelation, we've got to stop reading it as a book of fear and we've got to start reading it as a book of hope, because it is an incredible book of hope.

And just so that you know, Warren and I both are getting ready to start a digital commentary on Revelation, and we're going to go through it from front to back with all of these literary themes. And what you'll find is, is that, you know, Judas, who's the purse bearer in the Gospel of John, and he's the one that likes the money, and all of this stuff, you'll start to find that these corollaries of the people in the Gospel of John are finding corollaries in the book of Revelation, and the Beast, and all of this stuff. They correlate with Judas. You'll start to see how all these things interact with one another and it's incredible. All of a sudden, that book takes on a completely different understanding than what we've normally given that book because it's a book in need of context.

**CROSS  
EXAMINED  
ORG**



*I don't have enough* **FAITH**  
*to be an* **ATHEIST**

with Dr. Frank Turek **PODCAST**

**Frank:**

Yes.

**Chip:**

Nobody knows what to do with that book. And so, what we want to do is try to give it a better understanding through a literary...and doesn't mean you don't go back and try to figure out the time that it was written, it doesn't mean you don't look at the church of Laodicea and understand what it means to be hot and cold, and aqueducts, and all of that stuff. All of those things are important, but what's super important is that literary theme, and I think once people realize that Joshua and Jesus are the same names...and you see it, like, you know, when Jesus comes riding on the white horse, he's greater than all of these people. Basically, the point is, in the book of Revelation he's fulfilling so many different things of so many different types of the Old Testament. And here's the best one. And maybe we'll come back and do this at another time.

**Frank:**

Sure. Yeah.

**Chip:**

Time in Revelation is actually going backwards. And I don't have time during this segment to demonstrate that.

**Frank:**

We don't have time to go backwards!

**Chip:**

But it's incredible, because when you see these things, your mind starts to explode, and you go, whoa, that is incredible. But the biggest thing I can say is, you know, people can go to ReachNextGen.com and get some of this stuff. But Revelation does not need to be a book of fear, it needs to be a hope book because Jesus is going to come back for his bride. For those of us who lived lives that were completely antithetical to God, those of us that were whorish in our ways, Jesus takes the whores, and he makes them a royal bride. What an incredible savior that we have that can do those things in our lives.

**Frank:**

Amen. So, the last 30 seconds, Chip. Just for clarification: Are you saying that the promised land in Joshua is really the City of God in Revelation? Is that the connection there?

**CROSS  
EXAMINED  
ORG**



*I don't have enough* **FAITH**  
*to be an* **ATHEIST**

with Dr. Frank Turek    **PODCAST**

**Chip:**

I think that that's probably right. I think that what we're what we're looking for here is that heavenly city, and I think that...

**Frank:**

Right.

**Chip:**

...the promised land is the city that's coming down from heaven. Yes.

**Frank:**

Okay. Beautiful. Beautiful. All right.

**Chip:**

We're in exile until that city comes.

**Frank:**

We are. Yeah. And will God allow us to enter the promised land, the City of God? He will if we trust in Him.

**Chip:**

Absolutely.

**Frank:**

Chip, this has been a fabulous episode. Thanks for all these great insights. The website again is ReachNextGen.com. You can put your email address in there and get updates. Chip, thanks so much for being on the show.

**Chip:**

Thanks so much, man. Really appreciate it.

**Frank:**

That's the great Chip Bennett, ladies and gentlemen. Pastor of Grace Community Church near Sarasota, Florida. Look him up there. And Lord willing, I'll see you here next week. God bless.

**CROSS  
EXAMINED  
ORG**

